

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

---

*“‘Mormonism’ enters every phase of the lives of its members. It moulds their characters in conformity with the fundamental truths of life.”—SYLVESTER Q. CANNON.*

---

No. 2, Vol. 96

Thursday, January 11, 1934

Price One Penny

---

## A GREETING FROM THE FIRST PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

**I**N OUR Christmas Greeting and Message sent out a year ago to our brethren and sisters of the Church and our many friends who are not affiliated with it, we called attention to the widespread confusion and distress which prevailed among the people of the world, a condition never before experienced under similar circumstances.

Surrounded by abundance, with elevators overflowing with wheat, warehouses stored to capacity with manufactured goods, millions of our fellow citizens were without the common necessities of life.

These people did not ask for charity; they pleaded for work, for occupation by means of which they might honestly earn a stipend which would enable them to provide for their families the common necessities of life, and for their children the opportunity of education to which every child is entitled.

Through the liberality of a beneficent government, and the liberal contributions of those who were more fortunately situated, agencies were established for the distribution of needed aid, with the result that winter passed with little, if any, actual suffering. We enter the present winter with general conditions greatly improved, but by no means entirely composed.

The relief agencies to which reference has been made are operating with greater efficiency than heretofore. We appeal to members of the Church, who may be in financial circumstances to justify, to give liberally in support of the agencies which have been set up by the government, the state, the counties, cities and private charitable organizations, to the end that the necessity of the needy may be provided for during the present winter.

During the year that has passed since our last message great political changes have come to our country. Among these the repeal of the Eighteenth Amendment to our Federal Constitution,

which prohibited the manufacture or sale of intoxicating liquors within the area of the United States, is perhaps the most far-reaching and important.

It is obvious that these changed conditions should have little, if any, effect upon the members of the Church of Jesus Christ of Latter-day Saints. Its members have always stood for temperance, they still stand for temperance, and should unitedly use their influence for the enactment of rational laws which will hold the liquor traffic in proper restraint, that we may never return to the golden age of the bootlegger, or the intolerable conditions which preceded him.

Without reserve we endorse the attitude of the President of the United States when he says: "To take the life of a person without due process of law is murder." It has always been, and still continues to be a fundamental doctrine of the Church that: "The murderer has not eternal life abiding in him."

Notwithstanding the vexations delays of the law, the uncertainty of the verdict to be pronounced by judge or jury, by which violators of the law who are obviously guilty are too frequently acquitted and turned loose on the community, to again kill, kidnap, or rob, we admonish members of the Church to refrain from participation in acts of lawlessness, and to advise others to refrain from all association with mobs.

AS Christmastide approaches, and we contemplate its importance to us, and the people of the world, we forget for the moment the earthly burdens which we bear, the world depression, our depleted bank account, the note which falls due on the first of the New Year, as we turn with irresistible impulse to the shepherds who kept watch over their flocks by night on the hills of Judea, and with them shout: "Glory to God in the highest, and on earth peace, good will toward men."

"And the angel said unto them. Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Christ, the long expected Redeemer of mankind, the Son of God, had come to earth. In Him the law of Moses was fulfilled, the bands of death with which man has been fettered from the beginning of time are broken. As we think of Him the sting of death is made more tolerable, the victory of the grave is swallowed up in the hope of a glorious resurrection.

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27: 51-53.)

That the Spirit of the Christ may pervade this Christmastide, and incline the hearts of men the world over to peace, fraternity, and love, is our earnest prayer for all.

HEBER J. GRANT

A. W. IVINS

J. REUBEN CLARK, JR.

## FAITH—THE ETERNAL BRIDGE

ELDER NEPHI JENSEN

AS I write I have before me a book. Its title, *The Unseen World*, obviously suggests the authorship of a preacher. A few pages from the opening chapter appears the following: "At the very beginning (of the learning process) there is something that might be described as an act of faith." Now, of course, you are convinced that a theologian is the author.

But you are mistaken. The book was actually written by that internationally known scientist, Arthur Stanley Eddington. By way of amplification of his thought he says, "We look in the telescope because we believe that what our eyes have to show us is significant."

A hundred illustrations taken from everyday life could be found in support of this great scientist's conclusion. A student of mathematics is at work attempting to solve a problem by using a given method. Why does he follow this particular method? Not because he knows it is the right one. If he knew it was the right one he would not need to solve the problem. He follows the precise method simply because he believes it will work.

Another student is in the chemical laboratory trying to obtain certain results by the use of a formula. Why does he follow the particular formula? For the same reason that the mathematical student follows his method. He believes it will work.

A student takes one course of study rather than another. Why? Not because he knows it is the best; but because he accepts the advice of instructors. And so throughout every ramification of the learning process we are actually guided by faith.

Doctor Benjamin Moore, an outstanding bio-chemist, gave this idea of faith another phrasing. In his *Origin of Life* he says, "It is by the imagination that science is led on from discovery to discovery." This is a most significant description of the secret of scientific achievement. And it is profoundly true.

Every advance in science is made by stepping from the known to the unknown. This step cannot be taken by the aid of absolute knowledge alone, for knowledge has not yet crossed the chasm. Nor can the ordinary reason bridge the gulf. Reason can only take us to the outer edge of what is known. If we go beyond the outskirts of what we know, we must be led by a faculty that outstrips knowledge and reason.

What is it in the mind that makes it venture into the unexplored realm? It is the faculty that can infer the unknown from what is known without understanding or reasoning out the relationship between the two. Or, in other words, it is the power to get a definite mental image of what has not yet been seen or discovered.

But it is not enough to imagine or surmise the existence of the unknown. Unless the inference of the existence of what has not yet come within the range of our knowledge, awakens within us the belief that we can, by investigation or experimentation actually come to know what we imagine is a fact, we shall not be "led on from discovery to discovery." Imagination gives us the first glimpse of the unknown; but it is bold venturing

faith that carries us across the chasm to new facts and new truths.

This power to get an inference or intimation of the unknown by a sort of quick intuition is the secret of all discovery. Or, in other words, it is the lamp of faith that sheds its rays far beyond the frontiers of what has been discovered; and leads the way to new discoveries.

The marvellous discoveries of Pasteur in the field of bacteriology furnish a striking illustration of how an inference of unknown truth, intensified by an abiding conviction, urges the scientist onward in his ceaseless experimentations.

**I**N 1859, there was a great agitation among scientists on the question of life. Most of the scholars of the time accepted the theory that life came into existence spontaneously from inorganic matter. Philosophers and naturalists assented to this conclusion. Pasteur did not agree with them. He conceived that the discovery of the secret of fermentation would throw light on the subject. He surmised that fermentation was caused by the contact of living organisms with unliving substance. To start with it was only a surmise. But back of that surmise was an intense conviction that the inference was true. That faith spurred him on irresistibly in his painstaking experiments. Learned associates tried to dissuade him. M. Biot told him that he would never find the secret. But despite discouragement and notwithstanding the illusive nature of the secret, he plodded on through the years. His faith triumphed gloriously. He verified his first intimation. He also discovered that putrefaction is caused by living organisms coming in contact with fleshy and other substances. Out of these simple discoveries came the whole splendid modern theory of the cause of disease. And the man whose faith and industry blazed the way from gross ignorance to enlightenment in the field of medicine, has come to be called the "most perfect man that has ever entered the kingdom of science."

While Pasteur was ardently experimenting with tartaric acids in the hope of producing racemic acid, he wrote, "There is an abyss to cross." There is an abyss to cross in all scientific research. It is the abyss that separates the unknown from the known. It cannot be crossed by mere half-hearted, aimless experimentation. The abyss is often so wide that years of industry are necessary to cross it. Only faith's foresight can give the courage necessary to accomplish the tremendous task.

In the field of invention it is the same quick intuitive inference of the unknown, quickened into action by faith, that carries the inventor onward in his discoveries. In 1826, there were hundreds of men who knew that a current of electricity would instantly pass from one end of a piece of wire to the other. Knowledge of this simple fact, however, did not lead them to conclude that both ends of the wire at long distances apart might be made to record simultaneously the same characters or figures; and thereby become a means of instantaneous communication. They could not cross the chasm between what was known about electricity and the unknown fact of telegraphy. Why? Simply because they did not have the lamp of faith. But there was one man who had faith's marvellous intuition. His name is Samuel F. B.

Morse. He quickly inferred from the known fact that electrical energy would make a piece of wire behave the same way at both ends at the same time, that it would be possible to make the two ends of a piece of wire at long distances apart record the same ideas. He not only caught this inference, but with it came the confident belief that the inference was true. This faith impelled him to make innumerable experiments, until in 1835 electrical telegraphy became an established fact.

The light of faith has been the torch of progress in the realm of geographical discovery. In 1492, there were many book geographers who accepted the fact of the rotundity of the earth. But these cloistered students of the earth's form and size did not dare venture out on the trackless ocean. They were without the faith that boldly strikes out into the realm of the unseen and unknown. They could only reason about the significance of the known geographical facts. And timid reason always hugs close to the shore; it never sets out upon the vast, undiscovered ocean.

**B**UT at that time there was one most remarkable mariner. His name is Christopher Columbus. He was no more certain than the cloistered geographers that the earth is round. But he had something they did not have. He had something akin to vision. He had faith. By this faith his mind boldly leaped from the idea of the earth's rotundity to the conclusion that he could sail westward and reach the east coast of India. This was a most daring conception. It outstripped all that the geographers had ever dreamed of. This simple mariner was able to outreach all that these book students had conceived because he was inspired and sustained by an all-seeing and all-comprehending faith. By this sublime faith he ventured out into the trackless and specter-infested ocean. By faith he was nerved with courage to sail on, even when his crew mutinied and insisted upon returning. By this faith a new world was given to the old.

In the realm of the spiritual, faith is pre-eminently the key that unlocks the door to the vast unknown. Between the finite and the infinite there is limitless space. Who can cross this vast unexplored domain? The scientist cannot look across with his powerful telescope. One astronomer tried, and ended by saying, "I have swept the heavens and have no God." The philosopher with his profound thoughts about the ultimate reality has not been able by reason to find Deity. Herbert Spencer tried. He ended his profound and exhaustive studies with the sad confession, "God is unknowable." This is a pathetic acknowledgment of the futile search for the Maker of all, by one who failed to follow his own formula for the ascertainment of truth. In his *First Principles* Spencer says, "We only know things through phenomena." Translated into simpler terms, this great basic rule, governing the acquisition of knowledge might be made to read, we only know things by the way they act, or by what they manifest. In his quest of the knowledge of nature, Spencer followed this simple guide. He went direct to nature to see what nature manifests or reveals. But he never went direct to God to ascertain what God reveals to those who seek Him.

A greater man than Herbert Spencer by simple faith bridged the gulf between man and God. In 1820, Joseph Smith, then a lad fourteen years of age, became deeply concerned about the

salvation of his soul. Revival meetings in which excited appeals to the emotions were made, accentuated his anxiety. The divided and distracted condition of Christianity, the fierce conflict of religious opinion, and clashing of creeds, added to the perplexity of his youthful mind. The din of disagreeing and clamoring priests moved the boy to ask, "Which of all the churches is right?" This is a most profound question for a boy of fourteen. While this puzzling question distressed his earnest soul, he took to reading the scriptures. One day he opened the Bible at the first chapter of James' letter. His eyes fell upon the faith-stimulating text, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." The words of this simple promise went home to the heart of that boy as the very words of the God of all wisdom. He believed God had actually made the promise; and that he would make it good.

Impelled by this simple, abiding faith, he went into the woods near his father's home and there bowed his head and lifted his troubled heart in pleading to God. As he heroically prayed there appeared above him a beautiful pillar of light transcending in brilliancy the light of the noonday sun. Encircled within this glorious light stood two purified, glorified, immortalized beings in express and majestic human form. One of them pointed to the other and said, "This is my beloved Son, hear Him."

That day that boy saw the glorified form of the Omnipotent One, and heard the voice that spoke in the morning of time when quivering matter was organized to make a beautiful world.

He is the greatest discoverer of modern times. He discovered for modern man the only key to the knowledge of God. He found that deepest and purest joy of actual contact and fellowship with the Father of all.

**T**HE spot on which that boy prayed is a sacred shrine. It is the cradle of modern faith. Within that sylvan temple on that hallowed day, that boy's faith bridged the chasm between man and God. The hope-giving story of his triumphant quest of certainty concerning the Most High has awakened in the hearts of tens of thousands of men and women the undaunted faith that actually seeks and finds, and asks and receives. The glowing light of this living faith has sent afar its rays in an age of doubt and skepticism, and turned uncertainty to assurance and despair into hope. This faith-stimulating power has done more to increase the spiritual riches of our modern age than thousands of volumes of speculations about God and His economy.

In every field of scientific research there is the constant barrier of the unknown to surmount. All scientific progress is made by surmounting this enduring barrier. In the world of invention it is the same. The inventor makes his inventions by boldly venturing across the frontiers of the unknown. The discoverer sails upon uncharted seas, and travels over trackless wastes to give mankind a more extended knowledge of the world. In the spiritual realm, poets, philosophers and prophets have struggled through the ages for intimate knowledge of the unseen God. In all of these centuries of ceaseless research, endless inventions, startling discoveries and eager quests of God, the torch of faith has led the way. It has lighted the path over the barriers of science; it has awakened the confidence that has guided the in-

ventor in his painstaking experiments ; it has kindled the ardor of the discoverer and sent him to the unseen corners of the world, and it has fired the prophets with the deathless zeal to reach out with undoubted assurance for intimate, conscious, loving fellowship with Him who is invisible.—(*Improvement Era*, December, 1933.)

---

## TRUTH OR TRADITION?

ELDER HENRY R. PEARSON, PORTSMOUTH DISTRICT

PROGRESS is the aim of all human endeavour. Since the very dawning of time, the history of man has been a tale of his acquiring knowledge, and using that knowledge to better his conditions. Great heights have been reached in various periods ; often there have been disastrous falls and retreats. But the halts in the march of progress have always been of passing moment, and man has ultimately constructed from the fragments of the old, a new and firmer foundation for the future. Certain it is that many a Rome has had its fall ; but who can point to the Age of Darkness from which there was no Renaissance.

The rate of progress has been proportionately accelerated with the willingness of man to remove impeding factors to the discovery and promulgation of new truth. For untold ages, man's knowledge of the universe, of the phenomena occurring within his easy observation, and his ability to control the forces of nature to his benefit was restrained completely by his tendency to accept the revered teachings of tradition in preference to any evidence presented him. More weight was given his prejudices and his unfounded conclusions than was placed on the actual results of his experience. Consider the case of Galileo, whose life was sought because his observation of the laws of falling bodies conflicted with the philosopher's reasoning. Columbus drew but ridicule in his attempts to prove that the earth is round. Men fought rather than welcomed new truth.

There has come a great change in the reaction of men toward the facts concerning the physical world about them. As the unmistakable proofs of new truths have been forthcoming, man has gradually shaken off dogmas of error—he has come to accept the truth upon the presentation of the proof thereof. The word of the philosopher is no longer enough ; man now finds out for himself. The cause as well as the effect is made the subject of investigation. Any theory advanced which is contradictory to existing conceptions and therefore seemingly unreasonable, is subject to minute scrutiny and proved true or false, before it is allowed to replace the former ideas. The true scientist must of course draw a sharp line between theory and fact, the former useful in ascertaining the latter. No theory, however time-honoured, is allowed to remain when disproved by the sure light of truth. It is from this change in attitude that the phenomenal advances in the scientific world of the past century have resulted. Men await new truths of science—they search for an understanding of the unknown. The more man learns, the freer he is to acknowledge the infinite scope of the unknown.

(Continued on page 30)

THURSDAY, JANUARY 11, 1934

---

EDITORIAL

THE MESSAGE OF THE FIRST PRESIDENCY

THE Twelfth Article of Faith of the Church reads as follows: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring and sustaining the law." This Article was written by the Prophet Joseph Smith nearly a hundred years ago. Obedience to law and loyalty to civil governments have always been outstanding features in the teachings of Church leaders. Another example of this is the recent Message of the First Presidency, printed as a leader in this issue of the *Star*.

This Message is animated by the spirit of the Twelfth Article of Faith. It upholds the hands of President Roosevelt and of other governments in their efforts to administer civil affairs in the interests of their peoples. It strongly stands for obedience to law as notice: "We admonish members of the Church to refrain from participation in acts of lawlessness, and to advise others to refrain from all association with mobs." Throughout its history such have been the teachings of the Church relative to obedience to law. No one faithful to the teachings of the Church will ever participate in or encourage mob action.

There was a time when the character of the "Mormon" people was not well known, that false and malicious stories charging them with disobedience and disloyalty to civil authority were told and generally believed. But enemies of the message of "Mormonism" can no longer succeed with tales of that kind. For in every land where enlightenment and justice prevail civil authorities know that the Latter-day Saints are always good citizens.

The Message speaks of the repeal of the Eighteenth Amendment to the Federal Constitution, which prohibited the manufacture, sale, or transportation of intoxicating liquors within the area of the United States, and remarks: "It is obvious these changed conditions should have little, if any, effect upon members of the Church of Jesus Christ of Latter-day Saints." Here again, if the "Mormon" people are true to their teachings and faith, the expressed hope of the Message will be realized. They will not indulge in drinking any kind of intoxicating beverage. Every one of them will be a teetotaler. And this is true whether the "Mormon" lives in the United States, Europe or elsewhere.

In the public press in Europe as well as America the "Mormons" were given "the credit" of repealing the Eighteenth Amend-



ment. The facts are that up to November 8th thirty-seven American states had voted for the repeal. One of these states was Utah. The law required thirty-six states to ratify the repeal amendment before it became effective. It was a coincidence that Utah happened to be the thirty-sixth state to ratify. Utah is called a "Mormon" state because members of the Church are slightly in the majority, and the headquarters of the Church are in Salt Lake City, the state capital. But the Church was in no sense an advocate of repeal. Undoubtedly a few members of the Church voted for repeal. But they did this in the exercise of their liberty as American citizens, which the Church is careful not to infringe. In matters political the Church leaves its members free to act according to the dictates of their conscience, provided, however, that in doing this they act within the law. It should be understood that many non-drinkers voted for repeal, due to the fact that prohibition laws were not well enforced.

And now attention is specially called to the last paragraph of the Message: "That the Spirit of Christ may pervade this Christmastide, and incline the hearts of men the world over to peace, fraternity and love, is our earnest prayer for all." This prayer breathes the Spirit of Christ and is uttered by brethren who truly represent Him and are in very deed His authorized agents to stand at the present time at the head of His Church here on earth. This prayer is one more notice to the world that the Church stands for universal peace and international goodwill. Would that all men everywhere, especially professing Christians, would sincerely utter a similar prayer and then go out to effect an answer to their prayers. Then our present situation in which many men and nations are talking of and preparing for "the next war" would not exist. Satan, however, is not yet bound. And until he is we shall continue to hear of "wars and rumours of wars." Saints, however, will pray for and work for peace.

May the spirit of the Message of the First Presidency encourage every Latter-day Saint and fill the heart of every seeker after truth!—M.

---

## CONFIRMATORY EVIDENCES OF "MORMONISM"

### THE CALENDAR IN AMERICA

ONE of the true marvels of the intellectual world is the calendar developed by the Maya Indians in Yucatan.\* So accurate was the calendar that it lasted for centuries without the total error amounting to a day—a preciseness that made it greatly superior to any contemporaneous or previous calendars. This calendar was used not only by the Maya in Yucatan but

---

\*For a description of the Calendar see *Encyclopedia Britannica*, article, Calendar,

also by other Central American peoples, in similar forms.\* In speaking of the calendar, Dr. Herbert J. Spinden, the eminent scholar, said :

The invention of the Central American calendar in the seventh century before Christ may be described with all propriety as one of the intellectual achievements in the history of man. This calendar solved with conspicuous success the great problem of measuring and defining time, which confronts all civilized nations. Moreover, it required the elaboration of one of the four or five original systems of writing the parts of speech in graphic symbols, and it conjoined with this supplementary invention of hieroglyphs the earliest discovery of the device of figures with place values in the notation of numbers.

This time machine of ancient America was distinctly a scientific construction, the product of critical scrutiny of various natural phenomena by a master mind among the Mayas. It permitted a school of astronomer priests to keep accurate records of celestial occurrences over a range of many centuries." (*Reduction of Mayan Dates*, Peabody Museum, Cambridge, Mass., Papers, vol. 6, No. 4, p. v, 1924.)

Dr. Spinden has worked out a correlation between the Maya and Christian calendars that makes possible the statement of Maya dates in terms of our Christian chronology.† He states :

The thirty-three years between August 6, 613 B. C. and December 22, 580 B. C., witnessed perhaps the first admirably conceived and patiently completed piece of systematic science anywhere in the world. . . . The Mayan Calendar ran without the loss of a day for 2,148 years and controlled the religious and civil life of several nations. (*Reduction of Mayan Dates*, p. 157.)

Michael Mok, in the *Popular Science Monthly* for January, 1930, asks :

Why on August 6, 613 B. C.? Where were the Mayas on August 5? Had they lived, tilled the soil, developed their wonderful astronomy and admirable architecture, pursued their other arts and sciences on this (American) continent before they carved that first inscription? If so, for how long? Nobody knows.

Although to distinguish one day from another over a longer period, and for longer calculations, the Maya people used a system reckoning from a date 3373 B. C., supposed to be a date of re-creation of the world (Gann and Thompson, *History of the Maya*, p. 209), yet 613 B. C. was the date when their history begins. This date, 613 B. C., is of remarkable interest. Book of Mormon students will find it especially so; for, according to Book of Mormon chronology, Lehi and his group left Jerusalem during the reign of King Zedekiah, about 600 B. C. (1 Nephi 1 : 4; 3 Nephi 1 : 1), from which time their history as a people began. And they not only kept historical records, but also carefully recorded the passage of time. (Enos 1 : 25; Jacob 1 : 1.)

Another interesting point about the calendar is that, according to Aztec legend, it was made among the Aztecs by Quetzalcoatl. J. C. Mueller says : "Quetzalcoatl arranged the calendar."‡ Tor-

\*Bancroft, *Native Races*, vol. 2, pp. 762, 766; Hastings' *Encyclopedia of Religion and Ethics*, article, Calendar.

†For more recent evidence supporting Dr. Spinden's correlation see his *Maya Dates and What They Reveal*, Museum of the Brooklyn Institute of Arts and Sciences, Science Bull., vol. iv, No. 1, 1930.

‡Bancroft, *Native Races*, vol. 3, p. 274.

quemada says: "It is held for certain that Quetzalcoatl made the calendar."\* Readers may remember that in the last issue of the *Star* (p. 11) Elder Pierce mentions that the making of the calendar was attributed to Quetzalcoatl. Others have made similar statements.†

As mentioned in the December 21st issue of the *Star*, Quetzalcoatl had many characteristics and did many things which are explained in the Book of Mormon by the knowledge of Christ among the Nephites. Attributing the Calendar to Quetzalcoatl may well be another parallel between legend and history. The Book of Mormon tells us:

Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ. (3 Nephi 2: 8.)

In the course of time, this practice might easily have caused the calendar itself to be attributed to Christ.

These two items—the date when the Maya history began, as recorded on their calendar, and correlated by Spinden; and the calendar's attribution, by legend, to Quetzalcoatl—are confirmatory of the Book of Mormon, and aid in establishing its authenticity.—FRANKLIN S. HARRIS, JR.

## HAVE A GOAL

ELDER G. HOMER DURHAM

TWO men went to visit the Science Museum in South Kensington, London. There in the Vallhalla of Display Land were vast resources of rich materials for intelligent research. One man entered the building knowing what he wanted. Armed with pen and note-book, he proceeded directly to the airplane models, made his notes, observed carefully the fine points of the exhibit, then went his way, refreshed and enriched. The other, having nothing particular in mind, wandered aimlessly from group to group, gallery to gallery, and went his way muttering, "What does anyone see in all that junk?" Sadder, he was, without a doubt, but not wiser for the afternoon's experiences.

The Mutual Improvement Association of the Church of Jesus Christ aims first, to impress youth of all ages with a testimony of the Gospel of Jesus Christ; second, to aid them in obtaining all true knowledge which will light the way toward complete living.

The accomplishment of these aims is a process of years. And yet, what finer objectives could one have in mind for a life of service? Suppose that all the members of to-day's organizations had an honest, living testimony of the Gospel of Jesus Christ!

A complete survey of the Kensington Museum is not the work of a single afternoon, nor yet of a week, nor a year. A thorough knowledge comes through the exercise of will and choice, and persistent striving towards an end. In short, one must set up his goal posts, or else become hopelessly lost in the maze of life. So it is in building individuals through a powerful organization.

\*Bancroft, *Native Races*, vol. 3, p. 259.

†Brinton, *Myths of the New World*, p. 180; Bancroft, *Native Races*, vol. 5, pp. 190, 192.

Year by year, those in authority set up the goal posts in the forward march towards mutually improved lives. In conformity, this year we are endeavouring to develop the gifts—which are, oh! so many—within us. By conscious effort we will do this through striking for the goal posts of Branch Achievement, Reading Course, activity that does not cease with the forty-five minute period, courageous initiative and vigorous new departments.

“Success is simply a matter of driving in a straight line, *Set up a goal*, plan the means of achieving it, and strike courageously toward it.” So says one writer. Heed the lesson of experience and grow; or disregard it and perish.

Noah building the ark, Joshua crossing Jordan, English football fields, Science Museums, life itself—all cry the warning to those who would develop: “Have a Goal!”

---

## PRESSING FORWARD

WILLIAM J. JOLLIFE, JR., St. ALBANS BRANCH

THIS one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. (Phillippians 3: 13, 14.)

Perseverance is one of the notable and salient features of “Mormonism,” so-called. The need for constant action and untiring effort in promulgating the Gospel principles to mankind is recognized and carried out by the Latter-day Saints to the best of their ability. Indeed such activity on the part of His people is required of them by the Lord, and He will surely bless them for it and crown their efforts with success.

To realize this, one has but to consider the great achievements and prosperous growth and development of the Church of Christ during the past century. Its inspired leaders and its members have laboured diligently and faithfully to fulfil the Saviour's command to preach the Gospel to every nation, kindred, tongue and people. The results that have been achieved testify of the loyal and unswerving devotion.

But there is still room for increased efforts. A great responsibility rests upon the shoulders of every Latter-day Saint. A vast amount of work remains to be done ere all the world has heard the Gospel message, and the Son of God shall come. Never must our efforts grow lax, nor our energies falter; never must we rest from our labours and think that we have done enough.

The noble life of the Apostle Paul, that great and worthy ambassador of God to the Gentiles, provides us with a remarkable example of loyal and tireless perseverance which we should all do well to emulate in our several spheres of life and duty. In approximately thirty years as a servant of the Living God he had accomplished much, and suffered much as the price of his success. He had borne, without flinching, the hardships and fatigues of several missionary journeys in lands that were badly adapted for travel. He had faced personal dangers among peoples, the

majority of whom were openly hostile, and often violently opposed to the principles he sought to teach and to the cause he represented. But Paul had triumphed in the face of all opposition. He had surmounted the obstacles that beset the path of his duty towards God and his fellowmen. He had succeeded in establishing flourishing churches throughout a wide area, and had been indefatigable in preaching Christ crucified wherever and whenever opportunity afforded. His fervent testimony of the truth, coupled with his powers of oratory, had been the means of bringing many staunch converts to a much maligned religious system. He had endured persecution, hatred, and condemnation with humility, patience and fortitude; his former friends had forsaken him, whilst his own countrymen were foremost among his bitterest enemies. He had seen the interior of a dungeon. He had felt the violent displeasure of his national leaders—his very life was in constant jeopardy. And, now, in his declining years Paul the Apostle, the prisoner of Rome, the victim of frenzied malice and fanatical hatred, was still untiring in his efforts to bear witness of his Master's love and works; and to exhort and counsel his brethren.

**SURELY** he who had accomplished so much good had the right to think he had done enough. If old age gives the privilege of repose on the way to heaven, surely Paul might have claimed that blessing of rest! But, no! He forgot the ardours of his labours and the rigours of his sufferings—all were eclipsed in the great honour of preaching the Gospel. The philosophy of the Apostle is best summed up in his own words:

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in Him. (Phillippians 3: 7-10.)

Let us each and every one take our pattern from the life of Paul, and spur ourselves on to still greater efforts by his shining example. We, too, must "press forward," not only in active participation in preaching and teaching, but also in the exercise of faith and prayer, and in the manner in which we observe the laws and ordinances of the restored Gospel. We are all prone to yield too often in the face of adversity, to give up hope, to indulge in our sinful desires. Good and evil grow up in our hearts side by side; we must persevere, crush the evil growth and pluck it out by the roots. Let us have faith in our Eternal Father. Let us cherish hope. Let us be strong in the Gospel and untiring in our efforts to spread abroad its vital truths, vigilant and adamant in the face of temptation and oppression; and, setting an example by our mode of living, let us "press forward" with all our might and main, faithful and true to the end. If we do this, great will be our reward; for God Himself has said, "Be thou faithful unto death, and I will give thee a crown of life." (Revelations 2: 10.)

---

HE that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—LORD HERBERT,

## TRUTH OR TRADITION?

*(Concluded from page 23)*

It is difficult to understand why man has not carried this same change of attitude into spiritual fields. Men still prefer the heritage and traditions of centuries, however unfounded on scripture or reason, to the truths clearly indicated by every evidence. The sectarian conception of Deity is here in point. The doctrine of the personality of God taught for centuries, fails completely to stand any test of reason—its explanation is admittedly classified as a mystery not to be understood. New truth in spiritual realms is entirely unexpected, and indeed as resented as were the facts of science in ages past. Doctrines for centuries drilled into the minds of the populace are accepted without question by the masses no matter how unsupported by evidence they may be. It has always been so. The Gospel of Jesus Christ, pure and undefiled, was taught to Adam. Since the beginning, the record of man's spiritual life has been marked by periodic corruption and apostasy from the truth. The abominations of idolatry continually crept in as the devotion to the truth weakened, despite the conclusive evidence of the omnipotence of Jehovah as God. Consider the degeneration of Israel in the face of the unmistakable power of God in delivering their fathers from the yoke of bondage. Continually the people fell into the practice of idol worship, and the prophets who dared to teach the truth concerning God were subjected to persecution and often death.

CHRIST'S higher law, teaching as it did new and restored truth, aroused the same antagonism that has greeted all new truth. Christ's teachings marked a great height in the progress of theological knowledge. The fall from that height again resulted in the institution of traditions of error and falsehood, handed down through the centuries. Certainly progress had been made, since the practice of idol worship was largely excluded, but there was a great degeneracy. Men for some reason concluded that their knowledge of the truth was complete, and now in this dispensation, when new truth again is brought forth, it is resented and reviled, and its defenders persecuted severely without regard to the supporting evidence. The great obstacle remains blindly in the path of progression.

When will men accept the truth in every field of learning upon the evidence thereof? When will minds be open to new truth, ever seeking for its gloom-dispelling power, hoping and trusting that it will come forth? When will men cease to credit to an omnipotent God the vagaries, the confusion, the irrational doctrines of inconsistency handed down through the centuries, in face of the evidence of the truth?

The Church of Jesus Christ of Latter-day Saints places a transcendent value upon truth, its acquisition and its use. It recognizes truth as the only basis for progress, and accepts it when the evidence is presented, let it come from what source it may. Truth, whether it be spiritual or physical, will stand the light of reason and the test of careful investigation. The people of the Church realize how minute a portion of the infinite store

of truth man has gained. They confidently look forward to the revelation of greater truths, setting forth this trust in the ninth article of faith: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

---

## FROM THE MISSION FIELD

**Branch Conferences:** *Sheffield District*—Pontefract Branch, November 8th. "The Coming Forth of the Book of Mormon" was the theme of the two sessions.

The Barnsley Branch, October 29th. Sessions were well-planned, with a discussion of "First Principles" featured.

*Newcastle District*—Conferences have been held in each of the district branches during the past autumn season. The travelling elders spent a week in each branch campaigning for the season. The travelling elders spent a week in each branch campaigning for the sessions, and were rewarded by the presence of new friends at many of the meetings.

*Manchester District*—Oldham Branch, November 4th. To a large gathering of saints and friends "Latter-day Revelation" was presented by local and district authorities.

Manchester Branch, October 29th. Theme of the day was "Abundant Life."

*Liverpool District*—Birkenhead Branch, November 5th. Sessions were well attended, and the programme well planned. "Abundant Life" was the topic of discussion.

*Norwich District*—Ipswich Branch, November 12th. The world's need of "Mormonism" was the subject of the day's meetings. All sessions were well attended.

---

**Doings in the Districts:** *Liverpool*—Gay in festive spirit, and colourful in holiday decorations was the Christmas Sale of Work sponsored by the Relief Society of the Burnley Branch and held in the Branch Rooms, December 16th. Approximately sixty people, many of whom were not members of the Church, enjoyed the games, competitions, and fun of the evening. District President Kent S. Bramwell won the principal competition of the evening—driving a nail into a plank—with three husky blows. He bought a shirt with the prize credit voucher that was considerably louder than were the resounding blows of his hammer. The excitement that accompanied the auction of a "cat-in-the-bag" package turned to laughter when, after spirited bidding, the victorious purchaser opened his bargain box to find a sachet doll. The entire proceeds of the bazaar were used in administering help to the needy during the Christmas season. By promoting such wholesome fun and planning events of interest and profit to all, Burnley Branch is creating an uplifting social atmosphere within its own ranks, and at the same time is displaying the "Fruits of 'Mormonism'" to many outside the pale of the Church.

*London District:* A missionary basketball team composed of Elders John D. Riggs, G. Homer Durham, Howard M. Cullimore, Arthur J. Morgan, and Richard S. Bennett met and defeated the crack Y. M. C. A. Central Club on December 13th; score: 36-16. Determined to avenge a previous defeat administered to them by the "Y" team, several times champions of England and Europe, the "Mormons" played clean, fast, accurate ball; made many friends among the spectators that thronged the spacious "Y" gymnasium. Convinced that basketball at the Central Club is a splendid opportunity to establish proselyting contacts, the missionaries will play their next game wearing the green and gold colours of the M. I. A., and the initials, L. D. S.

*Sheffield*—"Building Week" in Sheffield, eight days of intense educational, social, and proselyting activity, from December 3rd to 10th, had a two-fold objective: to increase the balance of the branch building fund, and to demonstrate to friends and investigators some of the fruits of "Mormonism." Each of the auxiliaries was given an opportunity to demonstrate its particular phase of activity. "Mormonism" was presented literally as a religion for every day in the week. Sports, dancing, lectures, teas, concerts, exhibits, fairs, dinners—all had a place on the varied programme. As the week drew to a close, saints and friends were quick to agree that it had achieved its purpose.

Credit for the idea of a building week in Sheffield is generally conceded to Brother A. Stubbs, treasurer of the Branch Building Fund. The actual planning and organizing, commenced nearly six months ago, was done under the wide-awake and progressive Building and Missionary Fund Committee of which Evelyn Bargh is chairman; Dora Bargh, vice-chairman; George A. Stubbs, secretary; and Martha Smith, Alice Maybury, Rose B. Bailey, Dorothy M. Bailey and Irene Bargh, committee members. Organization leaders who rendered special service were Brother Harvey V. Bailey, Sunday School Superintendent; Sister Rita F. Hardy, Primary President, and Brother James R. Bargh, Y. M. M. I. A. President. The travelling elders in the district, under the direction of President Raphael C. Palfreyman, assisted the committee in advertising the event.

The week's programme, outlined in the *Star*, issue of November 30th, was carried out as planned. European Mission President Joseph F. Merrill and Sister Merrill were present at the opening session, on Sunday, December 3rd, and in their remarks encouraged the Sheffield Saints in their efforts to build a suitable branch chapel. Elder G. Homer Durham provided an interesting diversion toward the end of the week with a lantern slide lecture featuring Western America. The football match played Saturday, December 9th, between the Leeds and Sheffield Districts ended in a draw, score 5-5.

"Building Week" was the largest and most comprehensive activity project ever attempted by the Sheffield Branch. It was an experiment that proved satisfactorily successful. The members of the Branch hold it forth as a concrete suggestion to other branches who would increase their funds and friends, and they stand ready to supply information and help to any who might plan a similar series of events in the future.

**Personals:** To Branch President and Sister Alfred F. Woodhouse of the North Walsham Branch was born a son, Christmas Eve, December 24th. Mother and child are both doing well.

Brother William E. Attwood and his wife, Sister Rose F. Attwood, of the South London Branch, will sail aboard the s.s. *Manhattan*, January 18th, for America. They will join their daughters Elsie, Violet and Eva in Salt Lake City, Utah, where they will make their permanent home.

#### CONTENTS

A Greeting From the First Presidency ... .. 17	Confirmatory Evidences of "Mormonism" ... .. 25
Faith—The Eternal Bridge ... 19	Have a Goal ... .. 27
Truth or Tradition? ... .. 23	Pressing Forward ... .. 28
Editorial; The Message of the First Presidency ... .. 24	From the Mission Field... .. 31

PUBLISHER: JAMES H. DOUGLAS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: RICHARD S. BENNETT, 5 GORDON SQUARE, LONDON, W.C. 1

JAMES FOGGO, PRINTER, 27 PARK LANE, LIVERPOOL.